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correct in combining *rikibtu* (not *rikibtu*, as he gives) with Heb. *rēgeb*, clod, soil, for **rakb*, but *'egrôf* = Ar. *ğurf* is not related, though furnishing an interesting parallel development. On the other hand Heb. *rākāb*, Aram. *rikbā*, mold, decay, seems to refer primarily to *humus*, and thus to be identical with *rikibtu*. Since the latter is presumably derived from *rabāku*, it stands for **ribiktu* = *Ribkā*, which then means properly *soil, earth*.

Our philological exegesis, if correct, indicates that *Rebecca* is properly the name of the earth-goddess, like Ethiopic *Bahêr* and *Mêder*, personifications of Mother Earth who figure on the heathen Ethiopic inscriptions. The Egyptian earth-god *Gbb* (= Ar. *ğabûb*, clod, soil, earth, Ember) was father of Osiris, the Hellenic (or Phrygian) Semele (= Slav. *zemlya*, earth, land) was mother of Dionysos, and Rebecca may have been the mother of the old Hebrew god of fertility, Jacob, the celestial bull who brought the fertilizing thunder-storm. I venture to say that this is as far as we can go with our motive in the saga of Jacob, which is of very complex origin, and, in the main, not mythological in character.

Jerusalem

W. F. Albright

The Assumed Hebrew Stem *skt*, be silent

Deut. 27 9, Moses opens an address to Israel with the words **הַסֵּכֶת וְשָׁמַע**. The *pâsêk* after *hasket* is itself a suspicious circumstance, as it often indicates a corruption in the text, and the fact that **סכַּת** is a *ᾠπαξ λεγόμενον* should make one hesitate before accepting the word. However, its existence seems to be attested by Ar. *sākata*, be silent, die, properly *subside*, and recently Assyriologists have discovered a stem *sakātu*, be silent (cf. now Zimmern, *Ištar und Šaltu*, p. 34). Are these combinations justified? I think not.

Ar. *sākata* is identical with Syr. **ܣܚܬܐ**, *sink, subside, give way*, as is shown especially by the derivative *šuḵtâ* or *šaktâ*, sediment = Ar. *'askât* (a collective from **sakt*, or the like), so has a **ש**₃, which appears in Hebrew as **שׁ**. A parallel stem, perhaps ultimately the same (cf. AJSL, XXXIV, 142) is **שָׁקַט**, *be still*,

quiet = Ar. *sākata*, subside, fall. The unassimilated *t* is preserved by Heb. שָׁתָק, *be still, quiet*, and Ar. *sākita*, *be miserable*.

There can be no doubt that *iskut*, *isākut* means *be silent* in Assyrian (*sakātu* is contrasted with *kālu*, *ikūl*, *shout*) but the correct spelling is *šakātu* = Aram. שָׁכַת. In Assyrian *š* before *k* or *ḵ* frequently becomes *s*, so we have *šakāpu* and *sakapu*, *šakānu* and *sakānu*, *aškubitu*, *hump*, and *aškubitu*, *šikkatu* > *sikkatu* (cf. Haupt, ZDMG, LXIV, 711), etc.

In view, therefore, of the complete lack of support for the reading הִסְכַּת, I would suggest the emendation הִתְכַּנֵּם, *be gathered together* = הִאָּסַף. *Be gathered together and hear* is a much more dignified preamble to a speech than *Be quiet and hear*. For the *hitpa'el* cf. Aram. הִתְכַּנֵּשׁ, *gather together*, Dan. 3 3, 27.

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The Hebrew Stems *dlk*, *grš*, *škh*

Heb. דָּלַק, *kindle, light fire*, is Ar. *dālīka*, *be sharp, bright, shine (lamp, &c.)*, *dālaka*, *sharpen, light*. The parallel stem *zlk*, *be bright*, appears in Aram. זָלַק, *shine, sparkle* = Assy. *zalāku*, and Ar. *tazallaka*, *be brilliant*. Heb. דָּלַק is then an Aramaism, borrowed from Aram. דָּלַק, *burn, blaze*, אָדַלַק, *kindle*. Such Aramaisms are not necessarily proof of post-exilic date, as Aramaic began to encroach on Hebrew even before the establishment of the monarchy. Such an Aramaism as נָדַר = נָדַר alongside of נִזַּר is certainly very early.

Heb. גָּרַשׁ, *drive*, so far without an etymology, is a transposition of *šgr* = Ar. *sāğara*, *stir up (fire), spout (water)*, Aram. *šegār*, *heat, send, throw* (= Heb. שָׁנַר), the basic meaning being *stir*. Ar. *zāğara*, *drive away, repulse*, which might be partial assimilation for our stem, seems to be identical with Aram. *zegār*, *restrain, compel*, partial assimilation for *segār* = Heb. סָגַר, *confine, close*.

Heb. שָׁכַח, *forget*, also without an etymology, seems to be a transposition of חָשַׁךְ, *be dark*; cf. also Ar. *kāḥaṣa* for **kāḥasa*,